

Beloved Companion:

Now, continuing with the little informal talk we had in the last lesson, I am going to take up some other suggestions most of them perhaps, you have been familiar with, some you may have tried, and others will suggest ideas to you. In endeavoring to sense conditions in or surrounding the writer of a letter, as I spoke to you about in the last lesson, remember that it is very difficult for a Psychometrist to sense closed letters successfully, as direct contact seems to be necessary in most cases, and any so-called test letter that has been prepared for you is especially difficult to deal with, because of the atmosphere of doubt in which it is enveloped. Always make it a rule, therefore, to open the letter and take it out of the envelop, thus endeavoring to sense the contents and the nature of the writer directly from the letter itself.

There is another practical sphere for the exercise of this Psychometrical Faculty, that is in its use for the Diagnosis of Disease. While you use, of course, the Therapy Methods outlined in the early lessons, sometimes it is necessary to diagnose the case Psychically before applying the Treatments. In many cases, therefore, where you are in doubt as to the difficulty, take hold of the patient's hand, trying to establish a sympathetic Rapport with him, sitting or standing for just a moment with the eyes closed, and see if you can sense or feel his, or her, condition. It is very likely that you may feel in your own body the same pains that the patient is having, and thus be able to locate the seat of the Disease.

I know of one case in which a letter was received from a person who was dying of Tuberculosis - I do not mean that the Transition was taking place at the time the letter was written, but I mean that the Disease was in the last stages, and that it was rapidly approaching a fatal termination. One who was sensitive took hold of that letter and without knowing the contents immediately felt the exact condition in the throat, to such an extent that he was unable to speak for a moment or two, his throat contracted and he felt the pain and the choking sensation.

Very frequently, as you throw yourself into Rapport with the patient, you will see the Auric Conditions of the Organs of the Body, and from them can tell just about where the trouble is. Of course, it is always necessary to will away the influence after you are thru. Any little cleansing gesture will suffice, so long as you do it with the idea of clearing yourself of the Negative Influences, shaking yourself as if you were flinging drops of water from it, or holding it for a moment under running water, and then drying it, with a momentary deep breathing, will fully restore your Positive Condition without difficulty.

These instructions that have been given to you, and the instructions for the cultivation of the Psychometrical Faculty, in the main cover most preparations necessary for the perception, aiding you in building up the true character and scenes and persons in the Etheric Light, or before you almost like moving pictures. Remember, of course, that whatever it is that you must will to do it, you must be mentally



alert, endeavoring to hear, if it is Clairaudience, or literally endeavoring to see, if you desire to be Clairvoyant. In other words, you must attain fixed attention, and you must look, listen, and study, and then record your experiences, no matter how slight; make it a rule to jot them down immediately, after you are finished, it will preserve them and help you.

It may be that some object will aid you in focusing your attention, giving you something to look at steadily, altho you must not strain your eyes or stare. If you do experience any sensation of weariness, you must immediately close and rest your eyes for a few moments. As you practice, you may use either a glass of water, a small mirror, any polished surface, or a crystal. Sometimes it is suggested that you take a half-teaspoonful of ink and put it in the bottom of a white saucer, making it a large drop of black against the white. These things do aid you, sometimes, to focalize your Psychic Energy and become oblivious to surroundings, which would otherwise have a distracting effect. I am suggesting these things because now you are not to take any one method but find the way and means which is best with your own case.

As you work with any one of these, you may observe a cloudy or misty appearance in the glass or the crystal, or stars or centers of brightness may appear in a rolling mist that very much resembles vapor. After a time, these centers may open out, or again may condense, and faces or bits of scenery may be perceived, and then you will know that you are well on the way.

If there is any difficulty, however, and you are not successful, then try to imagine a scene, bring it vividly before your Mind's eye, work out the details as if you were painting them into a picture; try to visualize the scene mentally, with the eyes closed, and then endeavor to transfer it to the glass or the crystal, or whatever you are using. Open your eyes slowly, and expect to see it there. Experiments for the cultivation of this Power of Visualizing can be made in many ways. William Blake, Poet and Painter, used constantly to see the concepts as actual Images or Visions. "You have only," he said, "to work up Imagination to the state of Vision, and the thing is done." And too, there are other ways in which you can practice this Development, besides the foregoing.

For instance,, when you are travelling, look at one of your companions rather closely, studying the general appearance of the form, and the cast of the features, and the color of hair and eyes.

close your eyes and call up the picture, so that you can see it ly or interiorly and recognize the distinctive characteristics. If you are not successful the first time, look again, and then close your eyes more; and keep on trying until the representation in your mind stands out clearly and distinctly, almost as if it were an external thing. This is a wonderful means of cultivation of Imagery.

thing, for instance, before you glance at your watch, know the time, close your eyes for just a moment, picture the time-piece, and then, clairvoyantly, glance at the hands. Just picture the watch in your mind. Instantly, the position of the hands as they are, knowing and without thinking about it. Then picture the Mental Picture, then glance at the watch to see if you have been successful or not. You will



be surprised how frequently you will see them as they actually are, and you will find that as you practice you soon acquire the ability to cognize the position of the hands at any moment. This experiment can be varied a little by asking someone to move the hands of a clock or watch without your knowledge. Or you can take the clock or watch and, without looking at it, shift the hands; then, after a few moments, just visualize it and see if you can pick up the position of the hands.

Now, in connection with this work, think of someone who is absent and then try, mentally or clairvoyantly, to discover where he is and what he is doing. In this case you practice by visualizing the face and features of your friend and will yourself into his presence, then endeavor to sense where he is and what all his surroundings really are.

Another experiment is right along this line; when you are sitting in your Sanctum, mentally get up and go out of your home, follow the road to the home of a friend, open the door, walk in, look around, take notice of what you see, or what you think you see, and then return slowly in the same manner. As you wake up from your abstracted state, notice the time, write down where you have been, and what you have inferred, or as it is sometimes put, what you have seemed to see; and then, at the first opportunity, make inquiry regarding your recorded experiences, and see if they harmonize with the facts. You can sometimes ask a "lead question" in such a way that no one will suspect anything unusual. Of course, at first, only try to go a little distance, and to intimate friends, perhaps from one room to another in your own home, or from upstairs, downstairs, and see what some other member of the family is doing; things you can check up on readily. Constant practice will make you nearly perfect in these things.

Now, just a word of explanation. Intuition, when used correctly, means the Power of direct perception, and it is of the Spiritual Plane, a replica of what Instinct is on the Physical Plane. It is always difficult to differentiate it from unrestrained Desire. That is the reason for the saying, "The wish becomes father to the thought." So, too, Imagination, the wonderful Faculty possessed by the Inner Self of picturing, originating, and forming on the Subjective Plane, unless it is trained and intelligently exercised, does involve possessors in many difficulties. It is always necessary, therefore, to proceed cautiously and retain one's balance. Head and heart, to use a familiar term, must cooperate and supplement each other, the Intellect and the Mystical must be blended. In other words, Rationalism must become Religious, and Religion must become Rational, and in the end we have the combination of Qualities fitting us to receive the Inspiration, and in fact, fitting us to become the Possession of Divine Mind.

Bonds of the Eternal Brotherhood.